

Goldie Caughlan Oral History Interview
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GOLDIE CAUGHLAN
ACTIVIST
NUTRITION EDUCATION MANAGER, PCC NATURAL MARKETS

NARRATOR: GOLDIE CAUGHLAN

INTERVIEWER: GIGI PETERSON

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[00:00:12] GIGI: This is March 22, 2019, and we are in the apartment of Goldie Caughlan in Seattle, Washington. This is Gigi Peterson and we are conducting an interview with Goldie. Goldie, do we have your permission to record and share this?

[00:00:28] GOLDIE: You sure do. Thank you.

[00:00:30] GIGI: Thank you very much. We want to thank Goldie Caughlan for joining us today to develop another oral history resource. This one is part of a project exploring John Caughlan's contributions to the history of immigrant rights activism in Seattle. Sharing her recollections and the decades that they worked and built family and community together, Goldie will help us understand not only the career of an impressive and influential individual, but the ways that John's work drew on networks and relationships. Including the partnership that he and Goldie shared. So thank you again, Goldie, for taking time to speak with us. Could you start off by briefly describing your own background and your journey to Seattle? And how over the decades you came to be part of so many networks in this community?

[00:01:18] GOLDIE: (laughs) Well, thank you. Yes, I came from the state of Idaho, and was born in 1937 to parents who had been—in five or six years prior to that—had been homeless for two years and had worked as migrants, essentially. We would refer to it today following crops, doing what they could. This was during the worst part of the Depression in the country at that time, around 1934, '35. And Idaho, in the southern part, was particularly in a sad situation. So they followed the crops.

They met at a time when my mother was married to the father of her two children, and her husband had just had a very serious injury, making it almost impossible for him to work anymore. He and my father became friends, and they did as I see many homeless people doing for one another in situations even in this time period, which was to work for one another for helping each other, and they sort of teamed up with these two little children that my mother and her husband were raising. Eventually, they began to have a somewhat easier situation, and eventually they—my mother and her husband—separated. My father and she got married. My father was panning for gold, which is how I got my name. Based on my mother's first name, which was A-U-R-I-E, and he understood that the connection was there.

So in any event, my early years were spent—actually, from my perspective, they were happy because we all my parents had built a cabin on the water in the Clearwater area, and we had all the food that we ever wanted. My father hunted, he had trapped for fur during the earlier years in the twenties and thirties. They had purchased land by the time I was seven and were having it logged—that means having people come in and actually take out the trees so that they could pay the mortgage. They raised crops, they grew large gardens. There was no electricity there was no running water, not even a pump type or well, but excellent water was available. But everything was hard, everything had to be carried. And even as a kid I was aware of that, but in a dim way. Eventually, my mother taught a little one room school, which never had more than eight or ten pupils. The state had been settled mostly by sharecroppers from the South, and our area was no exception. It was in an area called Orofino, Idaho.

Saturdays were usually spent in the evening with square dances and box suppers, which was very much the way people might have done things in the previous century. It was totally a different way of living. And if you don't know a different way, it is what it is. My father played music, guitar, and violin and sang. I learned that he was part Welsh and part Native American. My mother disliked knowing that there was Native American blood, and I asked frequently for help in finding out later and was not able to do so.

So I would say that I had, for me, a pretty happy time until just before I was ten. My father walked into the fields one day and fell dead. We left the area within the year, my mother and I. [We] moved into Lewiston, Idaho, where I went to school for the first time, in a quote "real school." It felt like a real school. She had taught and had done a good job of what she had done.

I remember that even as a child, I was very much involved with—'making do' was a term you used. The one thing that we never, ever thought of was we—I never felt poor. I never had a sense of being poor. Although we were lacking in money and lacking frequently, but we always had food, and we always provided food for others,

as well. That was something that was not even discussed, it was just a way of life. I could remember my father, the first thing he would say, if somebody knocked at the door, and he opened the door, "Have you eaten?", was his greeting. My mother and he both enjoyed entertaining.

I left Idaho, however, for several reasons. When I graduated, I was just barely seventeen, so my mother didn't want me to leave. So I worked for one year in a loan company, and that was impressive in a negative way. [I] went to Spokane when I was eighteen and took a position in a lawyer's office and worked with several lawyers—two lawyers, at different times, in Spokane for three years.

Eventually came to Seattle, on a recommendation from my—I haven't mentioned, but I had been a singer for many years. I was on the radio with a group when I was about sixteen, singing spirituals and gospel music. [I] was the soloist for a little church. Voice was something that I'd actually been on my own studying on the side and was being encouraged to seek further training. And so I went to the University of Washington for one quarter, but I had had no concept of what it meant to go to such a large—for me, if it's large now, it was certainly large to this child from a very small type of background, a different background. But I loved it from the moment I walked in the door. I wanted to actually just go full time to school. I enjoyed the program but then I realized, for now, this was not going to be for me, I needed to work. So I continued working, I had brought with me references and began working for lawyers and did so for another twenty-eight years more, or something like that, including John Caughlan.

I believe that the perspective of how such two different people came together is what you're asking. I had married after that short dip into the university. I had married a young lawyer that I had been doing work for, and we had been acquainted for some time. I had two children, two daughters. One born in sixty-two, the other in sixty-four. But I had also realized that I had made a large mistake, and that the person that I was married to was addicted to alcohol. [He] was not physically of any danger to me, but he was not someone to parent the girls. He was not somebody that I could make a life with.

I had a realization that was compelling, and I had taken nine months to be with the girls and not work for the first time in a long time. I hadn't worked and came home from being out on a job search one afternoon to my apartment, which was by Harborview Medical Center, close to there, in Seattle. When I came out, I was heading to an appointment. Someone had suggested a lawyer that might be available, might be hiring. I encountered a Native American woman who was, at that time, very, very, very drunk. In Seattle at that time, there was a vicious law that I was aware of that would arrest and immediately throw in the jail anybody found drunk in public. I was concerned for this woman and I spent ten or fifteen minutes trying to talk with her and explain and remind her. I eventually found a little park where she could sleep it off and probably not be disturbed, and therefore not arrested. I also noticed that I was running late to this appointment that I had made to be interviewed by this lawyer, John Caughlan.

So I scooted off after I got her settled, and went to the appointment and made my excuses for being late to Mrs. Hazel Wolf, who many of many listeners or readers here in Seattle, about the period and about John Caughlan's life, will find that that was intertwined for a great many years with Hazel Wolf. She worked for him for twenty-five years. Their running joke was that he worked for her, because he kept her from being deported back to either England, where she had never been, or to her home of Canada. She was an activist, and had been a member in the thirties of the US Communist Party. I knew nothing of that at the time. I did know that I was interviewing with somebody that, I had been told by another lawyer that I had called to find out who is this John Caughlan, and do you think it's somebody that I should work for?

The person that I had called was one of my bosses that I had worked for in Seattle, Warren Chan, who then later became the first Chinese sitting superior court judge and a very fine judge. He'd been a terrific employer, as

well. With him had been Wes Uhlman, who was the third and youngest member of their firm, when I had worked for them during my first pregnancy. They had been fun to work with, kind, and we're still friends. I mentioned Uhlman because he later played a role many years down the line, which we'll talk about when I get to that. He played a role in protecting an endangered group of people that John cared a great deal about.

I got to know John Caughlan while my youngest child was less than a year, and the other, just two years older. I realized he—first of all, I finished the interview, I get ahead of myself, of course. I finished the interview and was hired by John Caughlan to work for him. He was, at that time, just out of McNeil Island Penitentiary. That was rather daunting to me, but I recognized that it was a very politicized issue. He was a good employer, and I enjoyed him. At first, that was simply it. I was relieved to be out of this other relationship. We became good friends, but I was anxious about my job. I was trying to make sure that I really understood some of the work that we were doing.

I began coming in a couple of times a week very early, because my sitter lived across the street from me and made it clear she was willing to take the children earlier. I came in a couple of times and saw that John was sleeping at the office. I didn't believe him when he said that he had simply worked late the night before, I had a sense something else was going on. I discovered that he, in fact, was battling the fact that he was very imperiled by the fact that there were so many cats and such cat dander at the home of his wife, where he was living, that he had ended up in the hospital overnight at one point with asthma, and severe. We began getting to know each other over the next month, and I realized this was strange, but that I had a sincere attraction for somebody who was twenty-eight years my senior. We went on to share a life together, which we can talk about as we go.

[00:18:09] GIGI: Well, thank you. You've given us a really interesting sense of your background, and how some of the things in your upbringing actually kind of positioned you for some of the work you would go on to do. Your interest in food and the environment, but also something coming out is your model of hard work that your parents set for you and your concern for others. I think even though your background seems quite a bit different than John's in many ways, there are some real commonalities, as well. I wonder if you could talk a little bit about what you learned of John's upbringing and its influences on him? You've mentioned to me before meeting his parents, so how do you think that shaped the person that he became and then the possibilities of your relationship together, the life that you built?

[00:19:00] GOLDIE: Speaking personally, for me, it's interesting that I felt very attracted, as I say, and was realizing that John and I had a deep attraction for one another in a surprise situation. He had wanted very much for me to meet some of his friends. The first person that he introduced me to, of his friendship and his political alliances, was a man named Corr, Bill Corr. Bill had been someone who—he and his wife [Cecilia Corr] were very active also in the American Communist Party during the thirties and in labor struggles. His wife was an extraordinary artist and most of their family, their children, were artists of various types. And their work always—I realized once I met them—reflected—I felt right at home in their home. But I also felt awkward, because I felt that I had also met somebody that made me feel like he was my father, though he was younger than this man I was attracted to [laughs]. My eldest daughter and I have talked about this as recently as this week, how much the Corr family meant to us. They became an extension and became family. We had picnics and breakfast picnics in the park. [We] went to their home for many, many times, and so on.

I'm slipping here. I'm trying to remember where I'm going.

[00:20:56] GIGI: Well, I mean, you've given us a sense of John really wanting you to meet people in a circle. And the Corrs became family.

[00:21:03] GOLDIE: The Corrs became people who, again, informed me about this thing called food cooperatives, and I had never heard of a food cooperative. Bill had several times urged me to go check out that PCC [Puget Consumers Co-op]. But I had never done so for a long, long time—I'm not sure why—and didn't do so until I actually later started back at the U [University of Washington] in 1973. [I] became very involved within a month and went on to their board at the time, their board of trustees, and served a couple of terms on their board through the years and worked for them later.

[00:21:56] GIGI: That's an interesting way that you came to your work with PCC, through a connection that you made through John. Another part of the question had been what you learned about his upbringing, and how that shaped your relationship?

[22:10] GOLDIE: The second people that he introduced me to were his parents, and I felt extremely uncomfortable going to meet them and said, "This feels very strange. Are you really sure? You're still married. You told me that they're wonderful, thoughtful people, you told me that they're very kind. I feel, you know, strange. But yes, I will go and meet them." I, of course, fell in love with his mother in particular. His father was not well, and he didn't live too much longer. I was aware of what extraordinary people that they were. They embraced me as someone—it was quite clear that they had respect and caring. Later his mother lived with us after his father passed.

I learned several things from them, and from conversations and from exchanges with her, for example. I've spoken to others about the fact in terms of attitudes, it was a Methodist church that John grew up in. He did not ascribe to the Methodist—it wasn't something that he became a member of, officially or anything, but he admired his parents and their institution's attitudes. He knew what he grew up with was always equality and justice for people and caring for people as they are. Respect and understanding, that was the background, and that really resonated with me very, very strongly.

My parents were very kind people and would never have knowingly done anything to hurt anybody, but they did not realize that their remarks were so racist. As I grew up, I became aware that they told stories I know would never have been, for example, used in the Caughlan home. Something called Rastus and Mandy, were titles of some supposed people of color. They were not pleasant. They were terrible jokes, and people would laugh. As a child, I cringed. I knew. It's interesting. I hadn't thought about it at the time, but I realized it.

That was a striking difference. It was one of the reasons that I left Idaho and did not want to continue living in the state, literally. I had realized when I was a teenager, as I was downtown one day in the heart of Lewiston, Idaho, I remember looking at a sign as I walked by a tavern, called a saloon in Idaho. A large sign that was an official looking sign that said, "No dogs or Indians allowed." It just flattened me, and it was something that I have thought about through the years. I want no part of that. Again, it was settled by a lot of people coming with the Great Migration period and a lot of people bringing different attitudes with them.

[00:26:37] GIGI: This is interesting, because John's family was part of a migration of people who settled in the Northwest, and he was originally born in Missouri. Your own family's story is one with migration from the South to the Northwest. You migrated from Idaho to Seattle, and you came into John's life at a very difficult time for him, as you mentioned, right after he had served time at McNeil Island for failing to file tax returns in 1955 and 1956. It was a time that you began to build a life together and become integrated into a lot of community networks, which we'll look forward to hearing you discuss. Certainly, it must have been a stressful time at the same time that your home became a meeting place. You mentioned your father's desire to feed people, and that seems to be something that you carried into your home, as well. You also were part of John's life when he had been targeted by federal officials. Over the years, he was able to find out more about that

targeting. What were things like at this kind of tumultuous time in your lives in the sixties, and maybe looking back on that, what have you come to understand about that important period?

[00:27:59] GOLDIE: Soon after I had gone to work for John, within a few months, I realized that my mother had a home that she had purchased in Seattle, in the Greenwood neighborhood of Seattle. Another house came available on the market. I just happened to be going by one day and saw it was a couple of blocks from her, and I checked into it to see and was amazed that it was a two bedroom home. Very nicely located and had a price of \$10,000 with \$500 down and \$100 a month on a contract. I purchased that home. Soon after that—John had been living in an apartment of his own and soon he moved in, but we were not as yet married. The girls were being tended by a little local nursery that was close.

It was a very comfortable place. But there were some things about the house that I wanted to make changes—don't we always? And I wanted to change the bathtub. I remember John and I were still aware that we were going to be together, but we were still working on the details, as they say. I said I really want to get that tub out and I have found this other one down at St. Vincent and I'd like to have it put in. We had it delivered, and he wanted to show me how clever he could be with plumbing. Then he was very aware that it was beyond him to do what was necessary, and he began calling around. So he called Bill Corr and said, "Who shall I call in to work on this?" He was given the name of a gentleman and immediately recognized that this person had been his bodyguard during the time that he was having to go to Grays Harbor County during the most difficult period of some of the work that he had been doing. He had been defending a person who had been accused of murder, who was an activist.

[00:30:50] GIGI: The Dick Law case, then?

[00:30:51] GOLDIE: Yes, the Dick Law case. And [?Aenar?], the person that was mentioned, was someone that he had not thought of or had any contact with in years. He was delighted, made the call, [?Aenar?] came to see us. I immediately thought of this man as a brother. He was just a lovely human being. He fixed our plumbing and reacquainted with John, and they both shared a lot of memories. I thereby was hearing stuff that I had not heard before. I remember, after two or three visits, [?Aenar?] suggested that he knew that the basement part could be made far better. And he had no actual work for the winter. And he wanted to trade putting in drywall and making some rooms down there for the children, a play room and so on—perfect—in exchange, he was going to move in. That was at the point where John, I think, moved in, too.

We shared our home with him for the next couple of years, and whereupon we learned that he had cancer and he would not survive it. During that timeframe, my previous husband and I had finished our divorce. John and Sally, his wife, had divorced. We did make the final decision that we needed to marry as soon as possible, and that we needed to marry out of Seattle so that it would not inflame my daughter's father, who had been a little taken aback by this person that was being their stepfather. He later came to tell us both that he thought this was a terrific environment for the children, and so forth. That was something that we worked on always to make a good home for the kids.

I began looking when I found—let me back up. Just before that—again, we're getting close to the point where we moved. There was the Vietnam Summer project. I'm sure there's information about that in the folders and in much of the law. I had never ever participated in going door to door on any kind of canvassing, and John said "I think you need to work with an expert." He introduced me to the Finnish couple, the Halonens. I think their material is, probably some of it, out at the U in the archives. Tiny Halonen took me door to door through Ballard and through the neighborhood where I lived and so on. Many occasions, anytime I had a weekend, we canvassed, and I experienced firsthand the kinds of conversations that could be deep and fascinating when we would go and ask people about their opinions about how things were. And some people would slam doors in our

faces, and I learned I could live with that [laughs]. I learned it was an important part of something that I had never experienced.

I then learned that my daughter, Catherine, who was going to be entering school as a kindergartener soon, I found out that the city of Seattle was contemplating busing children for miles back and forth, in order to try to get a balance from the ethnicity. I said, "I do not want these kids—they're far too young to have to get on buses and ride and then worry about whether or not going and getting them." So I spent two or three weeks researching. I mentioned to John, I was doing it, but basically, it was my idea. I knew that if I could get into the Madrona district, or the Central Area, that there were schools, Martin Luther King School or the McGilvra School, where my children could go to school with kids that were kids of color from the neighborhood, they would all benefit. That was my goal, and was what brought us to leave this other area, which otherwise it was lacking in any kind of diversity. That was the only thing about where we had been. Just before our son was born, we moved into Madison Park in the Madison Park neighborhood, which is very much not the neighborhood I was seeking. But it was close to the school, and it was fully integrated. That's where the children went through their grade school and through their high school, and so on.

[00:37:24] GIGI: Those are some pretty important choices that you were making for your family and to promote values that you felt were important in the community as well.

[00:37:38] GOLDIE: I was pleased to be—when we would go to meetings at the school and so on, not too many parents of color would come to meetings, but some did. It was quite clear that my children were becoming very comfortable. The idea of them growing up with only people who were white was not something we could stand. That's not how the world is.

Sean [Caughlan], on the other hand, when he was an infant, John and I had closed the office downtown and had bought a house at 15th and Union. Two lawyers came to join John, two young lawyers. We practiced law there for several years, and I worked for him for several years there. Sean, from the time he was born, the first year, had been at a nursery from the time he was—no, he was with a daughter of a client of ours, actually, as a nanny and then went into a nursery where he was the only white child at Mount Zion [Baptist Church] for the next couple of years, for his nursery school years.

When he started to have self awareness, when Sean started kindergarten at the school of our neighborhood, he came home excitedly one afternoon and he said, "Grandma, I'm white. Some of the kids I go to school with are not white. They're like the kids I had in nursery school, but I'm white." And I said, "Okay, what do you think?" And he said, "Well, I just never thought of it." [laughs] Children do have a lot of...He had literally—all of his friends had been Black until that time, all of his playmates.

[00:40:28] GIGI: Well, that's a great story that I had not heard before. One of the things that you said made me think of, sort of another direction that we might move with some of the questions. You mentioned your commitment to having your kids go to a diverse school, because an all white school is not how the world is.

[00:40:47] GOLDIE: It's just not acceptable.

[00:40:48] GIGI: And really, starting in the seventies, you and John started to make some connections that kind of moved your family in directions to connect with other parts of the world, the internationalizing part of your lives. A few years ago, you generously shared with me some of the stories you had about John's role in recovering the Pablo O'Higgins mural ["The Struggle Against Racial Discrimination"], the ship scalers mural that's now at the University of Washington. And your stories really highlighted how a new set of connections

brought your family to be connected with Mexico, John to become more interested in international travel. Would you mind sharing for this interview some of those stories again?

[00:41:37] GOLDIE: Sure, right. I'm just...Where to start. Going back to where I had graduated high school in Idaho, it was a very weak high school, weak on offerings, for certain. I had not taken German or Latin, which were the only two things [languages] that they offered there. I had started the university serious about getting a degree. I started in 1973. And actually, I had been talking about going, but I hadn't done anything about going back to the university. And my closest friend at that time was a Japanese woman from Kyoto. She was a teacher of English and a teacher of Japanese, and then became a teacher of Spanish, actually, too. But she was my closest friend, and she was very annoyed with me that I had done nothing about getting back into school. So she took a trip out to the university, made all the arrangements, got all of the information, didn't try to take me with her. Brought all of this to me [and] made an appointment to go out for coffee with me or have me over for tea or something and then laid it on me, "You are going to the university in the fall." This was in the summer. "You are going to go. Don't give me any hard time here." I was out of excuses. So I started at the university, and it was at that time that I decided Bill Corr's suggestion four or five years earlier, was probably a pretty good one. I ought to check out this little co-op that I knew was close to the university. So I went out on a field trip.

Well, I should back up a little. The first course that I took there that fall was anthropology. The first day of the class—and I wish I could tell you the name of the professor, he was getting ready to retire—the first day of the class in this six hundred person auditorium in Kane Hall, which was so intimidating for me at the time, the professor came up to the podium and said, "Students, I know that many of you are here because you signed up for anthropology. But guess what? This is not going to be a typical anthropology class. So you need to know, after you hear what I have to say, anybody who doesn't want to take this course the way I've outlined it, you can line up right over there. I'll pass your cards along, and we'll find another course for you that is a real anthropology course." And I thought, What? He explained that his approach, he was so annoyed with the university, and he said, "I can now tell you because I'm retiring in three quarters." And he said, "I wanted to be able to examine thoroughly the huge changes in how food is produced, how it is delivered, how it is prepared, everything has changed in the last hundred years. Surely, that is something that we should be looking at as anthropologists, and it's not being treated appropriately, and I want to do that. So if you're interested in that approach, rather than whatever ideas you have about what anthropology usually is, please stay. Otherwise, as I said, you are free to leave, and we'll find another course."

Well, I wanted to stay, and it was a very small group of people who stayed. Under fifty, I would say, and there were hundreds, who left. I stayed with that for three quarters. He did continue for three quarters. It's terrible that I blanked his name. He did not do as much of the actual—he did the lectures. But then of course, our study sessions were with the TA's and that was really wonderful, I enjoyed it thoroughly. The first books that he put on our list—this is my first class—were *Diet for a Small Planet* by Frances Moore Lappé. I had the great pleasure of meeting her and later her daughter and so on much, much later. But at the time, it was totally a new approach to looking at things. And he also had a book called *So Human an Animal* [by René Dubos], and several other interesting books that somewhere I still have the information on. It was a real turning point. For Frances Moore Lappé herself, if anybody hearing this or reading this has not been aware of this person, she also went on to found the Institute for Food and Development Policy, otherwise known as Food First. She has spoken at the United Nations, she has promoted an understanding of all of these extraordinary issues and deserves all of the attention you might choose to give to that.

I found her approach very compelling. It definitely affected the rest of my life. I had never looked at ideas of not eating meat, and I did not attempt to become a total vegetarian. But I certainly did understand the differences with how animals were raised, whether or not they were actually treated with humane methods, all of those things resonated. I remember that for the most part, we moved toward including wild salmon and some meat,

but very little. And some of my children, my oldest daughter became a complete non-meat eater, doesn't eat eggs or any animal product. But it was totally life changing, that part.

At the food cooperative, what got my attention, was the fact that the people had banded together, not only to be able to access a better price, a better quality, which is how it had started in the Maple Valley area outside of Seattle; but had evolved into exploring the patterns of cooperativeness as a tool toward an organizing method of improving people's life and life qualities in many regards. Group Health, for example, I then learned that John's father and mother were instrumental in bringing Group Health into being. They were some of the original organizers and worked hard on that. At that time I joined Group Health as an individual member. Later, Puget Consumers Co-op, as an employer made it available for some [of their employees], and later they went to other locations. But for a while they also worked with Group Health.

In any event, cooperatives such as REI [Recreational Equipment, Inc.]—John had joined REI the first year that it had opened. So Seattle had many cooperatives at the time that I was coming into this. There was a bakery, there [were] restaurants that were cooperatively managed [in] the hiring and made the rules, and so forth. Bill Corr, of course, was very much involved in splitting off one part of the Puget Consumers Co-op, taking it to Capitol Hill, and I joined that Co-op, too, and later loaned them money. [I] have loaned them money again recently, or actually have invested in them recently, because now there is a cooperative coming into being that is also owned by the members, but also owned by the workers over in Tacoma, as it is now in Seattle. Cooperatives play a major role and far too little is made of cooperative advantage, in my opinion.

But yes, it became something that John learned about. He then really began to realize why his parents had been supportive of cooperativeness. It had slipped past him. He had not been involved in that part before.

[00:52:44] GIGI: It sounds like your early studies at the UW really set you on fire to pursue this path. And then you brought him into the fuller recognition of a long history of co-ops and a kind of a blossoming of co-ops at that time.

[00:53:01] GOLDIE: Whether it was called co-op or not, [John] could understand that. Very early in the Black Panther Party's development of the chapter in Seattle with the Dixon brothers, the two eldest, Aaron and Elmer, were very close friends. Elmer was on campus every single day raising money very visibly around Red Square for the breakfast program, and I would stop and chat with him every day. Frequently, John and I would end up that night, having to jump in the car and go over to the Panther office because it was looking as though there were three cop cars at their offices. John and I would drive up, and the police would leave.

Earlier I mentioned that Wes Uhlman, whom I had worked for back when I was carrying my daughter in my first pregnancy—she was born in sixty-two. Wes Uhlman had become mayor of the city of Seattle. I cannot tell you the date, obviously it's a matter of record. I was reading information about his attitudes toward the Panther Party and realized when Aaron Dixon also confirmed to me that it was their understanding that Wes made up his mind immediately he was going to not go the route of so many cities where they had allowed or cooperated with dreadful situations where [the] FBI had come in and literally attacked and made cases that were not appropriate. There never was a raid, and Wes said, "There will never be a raid on my watch." And there never was that type of—we didn't see the shootouts. We didn't see somebody...And frequently, we never locked our doors. I would get up in the morning and go down to get my paper, and there'd be one or two young men sleeping on the couches. I had two couches in the living room. They would sometimes sleep there at night, and that was fine.

I didn't ever work directly with the breakfast program, that was something that was really done by them [the Black Panther Party]. But I took note of it, and I watched how much effort went into the actual keeping of their promises, and I was very impressed.

[00:56:30] GIGI: Well, thanks. This gives us a good sense of many of the things that were going on in Seattle at the time and how you came to be involved in some of them. At the same time that there was a lot of organizing of Black students and others in the community, we also started to see a lot of organizing on the part of Latinos. I was thinking of MEChA [Movimiento Estudiantil Chicano de Aztlán]. One of the stories you had told me about going back to college had been your having to take Spanish and that sparking John's memory of an historic mural. He started asking questions and reaching out to members of the community to take some collective action on that issue, as well.

[00:57:12] GOLDIE: Right. Well, yes. First of all, John's law practice in Seattle began the year I was born. Let that settle. 1937 was when he—I have a photograph at home of him raising his hand to take the oath. It was the year I was born. So it's a strange world, and it pulls tricks on us sometimes. Sometimes good ones.

So [takes breath] I'd been told years ago, back when I had had one semester at the U and learned that I loved the university and wanted to go to school, I knew that I could always pick up a language. Math was the other thing I needed an extra help there [laughs]. I decided that obviously it had to be Spanish. That's what attracted me by that time. John said, "Well, I don't know anything about Spanish, but I learned German so that I could..." And he said, "And I obviously did a couple of other languages," that he had long since forgotten. He studied Chinese in his eighties for three years, took classes. Mandarin, actually. He said, "My hearing is terrible, but I can help you with just the basics of the grammar and whatever." So I signed up for a summer course, and it was a delight. I remember coming in at seven am every morning to the campus, and the woman who taught it brought her guitar, and she would play music and teach us songs. I began spending a lot of time at the lab working with the system there, and that made tremendous progress.

So obviously, John and I were both having fun with learning Spanish. Then he said, "There used to be a guy that came up here, and I met him. He did this amazing mural, and then it was in the Ship Scalpers hall. It was marvelous." He described to me what his memory of the mural was and why he liked it. He said, "But I stood and watched—" he was representing the Ship Scalpers for many, many years. He said, "I remember looking at these faces, and they felt like they could walk right off the mural, and I was so impressed. I met the fellow who did it, O'Higgins, had gone to Mexico from Utah. He was supposed to be a—his parents were wealthy, and he was a wonderful piano player. And they thought he would be a professional musician. He wanted none of it, he wanted art, the other form of art. So he had written to Mexico and got the permission to come down and never looked back."

And he said, "I remember when he did the painting, and we had a couple of conversations. I wonder if he's still alive? I wonder if he lives in Mexico?" So he started looking. It was certainly before the time that you could Google something, but somehow he went right through and got a phone number for their home in Mexico City. [John] called him and they had a wonderful discussion on the phone. He said they must have talked for half an hour, and he even introduced his wife [María de Jesús de la Fuente Casas] to John over the phone and so on. She was a lawyer, a Mexican woman. So yes, he was excited, and John told him he was going to try to see if he could make arrangements for finding, first of all, where the mural was. He knew that it had been put somewhere for safekeeping during a time when it would have been destroyed probably.

So that's when he set that in motion. After he'd gotten just far enough in the search, they turned it over to the Chicano community, with MEChA at that point, and it became really a marvelous organizing, terrific. In the meantime, Pablo and Maria came up. We spent a great deal of time with them over the next—I can't remember—two or three weeks they were here and had them at the house several times. [We] had other people come and meet them at the house and had parties.

They immediately fell in love with our thirteen year old daughter Katherine [McCormick], and it was mutual. They invited her to come and spend some time with them, and she did. The following summer, when she was out of school, we put her on a plane, and they met her and brought her. We had understood they were going to place her in a school where she could begin learning Spanish. She thought that, of course. But for whatever reason, they didn't feel comfortable with that, and they put her in what would we would call a finishing school. She was in school with the president's nephew and so on. They began fixing her up with, or trying to fix her up for meeting, not dating, but for meeting these young men that were of this—it wasn't Pablo's efforts, it was his wife's. She really was very proud of Katherine, who was very attractive and very polite, so she wanted—it was not a good fit.

They invited us to come for a holiday, for the Christmas holidays and New Year's. And we did. We went down with Sean and Mary [Orozco] and reunited with Katherine and realized how miserably unhappy she was in that type of arrangement. We did then talk with Maria and Pablo and said, "It was a wonderful experience that you gave her." Which it was, it was different. "But she really wants to bear down on... Where might we take her?" So Maria drove us about an hour's drive out of Mexico City. [Katherine] was the first person ever accepted at her age level to come in as a student, and we found a family for her to live with.

The backstory is though, a week later, she got kicked out of the family because she did not like the fact that they were mistreating the young woman who was a Native woman and was a maid. Katherine couldn't stand that and said to the woman in her own best Spanish that she could muster at that point, "That's not right. That's not fair. I could help her." They called the school, and so she got kicked out of the family. And we arranged over the phone, got a different family, and she was there for the next year and then went for a year to college there as well.

[01:06:44] GIGI: That set an awful lot in motion for your family. I remember you also talked about how Pablo and John really hit it off when they reunited.

[01:06:53] GOLDIE: Oh yeah! They were like two kids, or two brothers. Pablo was quite dapper when he dressed. And John, when he was dressed up, also had sort of a tendency to want to appear quite dapper. I guess a term that not many people use these days. He had admired a tweed suit that Pablo had just purchased for his trip up here where it was going to be cold, he thought. It was a warm tweed suit. Pablo was so pleased that John liked that, that he made arrangements for John to have one exactly like it. [laughs] A jacket, actually, not the full suit. John was quite amused by that, and they frequently would show up in their matching jackets.

[01:07:57] GIGI: What else do you think it was about getting together after those decades that made them—I remember you saying they were like two peas in a pod. They hadn't really been well acquainted back in 1945 when Pablo was painting the mural, but thirty years later, you describe them excited to be around each other.

[01:08:20] GOLDIE: I believe it was the fact that both were so aware of the international aspects, remembering that both of them came from the US, but that Pablo had then experienced what it was like to live in the upper echelon, really, of the Latino society there. Pablo was not satisfied. His wife was, as I said, a lawyer and she had lots of friends who were socialites. But Pablo was very, very—much of his work was depictions, lithographs in particular, but paintings, large murals in many places, having to do with people laboring in the fields, carrying bundles, doing the hard work of the peasant workers in those periods. Those are his most precious works. There is such feeling and warmth, I think, in them.

When we were staying with them, which they insisted that we not be at a hotel or something, and they had a couple of spare bedrooms. They also told us—so they had one room for the children and then a guest room for us—and then they told us not to be alarmed if we heard somebody or saw somebody in the hallway during the

night, when we would get up to go to the restroom. Don't be worried. Peasants come into the city [to] sell their wares, particularly on the weekends when the tourists are around. And they lived in a very exclusive upper class neighborhood.

And so people would come into that neighborhood. Also, there were markets there that would get them a better price for some of their things. Everybody knew you could come to the O'Higgins. I guess they knew where a key was, and they could let themselves in during the night and creep quietly up the stairs. Normally, [Pablo and Maria] would have them sleep in one of the rooms there. They also said, "Don't worry about it, they'll make a place for themselves. Just don't trip on them." So we got to know those people, we bought wares from them right there in the hallway. We'd go into Pablo's studio and watch him paint frequently, if we got up early enough, or take a walk. We would hear clattering coming down the street, and it was oxen-led carts going to market, hauling things to market. It was quite extraordinary.

[01:11:53] GIGI: You described how John and Pablo sort of hit it off, and Pablo had had the opportunity to go live abroad. Was this the beginning of your family's experiences and spending time abroad? It sounds like how Katharine broke trail.

[01:12:08] GOLDIE: The unusual thing about John, the strange thing was that he came with so much—he went to Harvard as a lawyer, but before that, he had been a major for a year at Yale. [He] had left Yale with determination, because he so was aware of what Hitler was doing. He was aware that people were being slaughtered and that more slaughter was to come. He was horrified. Here he was reading Beowulf and writing poetry and studying poetry, because he was going to get, supposedly, his doctorate in English literature.

He came to a point—I found his letters, incidentally, three years ago, the letters I had never seen that he had written to his mother. I have those letters, and I'm intending to make those part of the collection, if they are appropriate. The letter was so poignant. He said, "Mother, you have been so wonderful. I know that you borrowed money from Aunt so-and-so." Apparently fairly able to give money, a relative of his mother. He said, "And it brought me here, and I know that I need to be very fully aware of every penny, but I can't do this. I can't live here with that type of action happening across the pond in Germany, all through those areas. I can't do this. I need to stop. I need to get a degree in law. I believe only with a law degree under my belt, can I make a difference in the human condition. Or try to." And he said, "I don't believe Yale, though they have a law school, is the place for me. I don't think that's where I should be. I've really looked into Harvard, and I believe I can have no difficulty getting in there." But he said, "Please understand. This is so important." He proceeded to do exactly that.

In the meantime, he did marry. His wife was at a woman's college in the East, as well. They kept it a secret from their parents, at first. They had a couple of children. At first, they had kept it a secret simply because they were college students who hadn't asked permission, but they later had come back to Seattle and had a quote "official" ceremony. Then they had continued, both Sally and he, to get their degrees. John went to New York City and worked for two or three years, a couple of years, I think, and that was not something for him. That was not what he had in mind, although he could have made a lot more money.

So they moved back to Seattle, and he realized then it was one thing to have a law degree, it was another to try to figure out how one applies it. As he has written in his materials and has been recorded about him, he did come to the conclusion that the people that were doing more for trying to protect people—organizing workers and so on—seemed to be something that he would never have thought that he, himself, would find appealing. But in fact, the more he looked at it, he felt that he needed to join the American branch of the Communist Party, because he observed firsthand, he said, the difference that it had made in the lives of several workers with whom he had become a lawyer. He and his wife both joined, as did Hazel Anna Wolf.

Neither of them ever denounced at any point. Sometimes they were critical of actions that some of the party members might make in terms of decisions and such. But that was far different than being a divisive thing. They did still recognize that for them at that time, nobody else gave a damn, it seemed like, about people of color, or tried to advocate for workers to the extent that they saw through that. That was his choice.

For me, it was quite interesting to be attracted to, later to marry and live with, someone who was a member of the Communist Party, because as a kid in high school in a different time frame, I remember running home from class every afternoon, during a particular set of hearings, as you will fill in.

[01:18:42] GIGI: The McCarthy hearings.

[01:18:43] GOLDIE: Yes. I can remember Joe McCarthy and how I was both repulsed by him, and also not having any other information, I was just appalled at what these horrible people must be like, these communists that he was uncovering under every rock. I mean, truly, I was terrified, which was why when I had initially learned that the one law firm that was currently hiring was John Caughlan. And I had telephoned, as I indicated, to Warren Chan, and he had said, "I have great confidence in John as a lawyer. He's an excellent lawyer. But you know, he is a member, they say, of the Communist Party." But he said, "I think he would probably be an excellent employer." I never doubted.

[01:19:53] GIGI: Well, it sounds like you had good experience in that. Do you need to take a break, Goldie?

[01:19:59] GOLDIE: I'm fine.

[01:20:00] GIGI: Okay, all right. So John's longtime commitment to social justice coming from family values that he grew up with and then, as you described, his coming of age during the Depression, during the build up of war in Europe, and his decision to join the Communist Party really led him to become a very devoted labor and civil rights attorney. A lot of his work brought him into contact with immigrant workers. Then we also discussed the way that your family started to have a Mexican connection. And it seems to me that certainly, the longtime work with immigrants helped him build an international awareness. But then, especially in the eighties, as he was involved with two distinct causes—well, maybe more related than people recognize—the Committee for Justice for [Silme] Domingo and [Gene] Viernes and the lawsuit that they filed against Ferdinand Marcos, and the growing concern about US policy in Central America and the many refugees that caused. Those really started to deepen his international understanding and even led to more travels abroad. So what are your thoughts about that phase in his career and really the lives that you had together, as well?

[01:21:31] GOLDIE: Yeah, it was astonishing, quite frankly, to me and to most everybody who knew John. Nobody realized the furthest he'd been other than the United States was Canada. He had never stepped into another country than Canada or the US. On the other hand, John, of course, had been intimately involved with and working with the— [interruption]

John had been intimately involved with as friends and as a lawyer for people of color for so many years. We talked about the Finn. They're not people of color, but people who were certainly migrants or immigrants. But also he had worked with the Filipino community very closely on issues through the years and had admired Carlos Bulosan so much and his writings, and others. So yeah, he had all of his—and he was following the Sandinista work in Nicaragua.

And then of course, going to the Philippines to do an investigation with the US Attorney General was really a stretch for him, even though he was somebody at that time in his sixties, or later, I guess. And yet, it opened his

eyes. I know the material about that trip, I'm sure, is widely available in the archives. When came back and when he told me intimate details about being in the streets within the rallies there and feeling the nuns that were intent upon making sure that the fed did not wash them down with these huge water guns. The nuns came and he hadn't realized exactly what they were doing. The nuns came pouring in, in front.

[01:24:39] GIGI: Of their delegation?

[01:24:40] GOLDIE: Of their delegation to give them protection. That both amazed and astonished him. He teased, he said, "You know, I may just have to join the Catholics." [laughs] He said, "I had no idea these nuns were so brave! Oh, they were marvelous!" But his visit there in the Philippines and, again, the warmth of the people that he had admired [from] afar or from his literature he had read was outstanding. And then checking in with people back at the cannery workers' hall...

We had been at a meeting at the cannery workers' hall. I believe it was two days before the massacre of the two men. That was a very difficult situation, horrifying when the murders took place. The more so because John and I had planned for one year to do something we had never thought would be possible, and that was to take a three week planned trip with his little granddaughter, his youngest daughter's daughter, who was part Persian. Her father was Persian. She was seven. And Mary, our daughter, sixteen, and Sean, our son, who would be thirteen that year. We had planned a three week excursion in a little camper van that we had gotten, and I had decked it out with curtains and everything so we could all sleep in it with some privacy. We could cook, we even had a working bathroom if we needed it. It was pretty exciting.

We were going to leave the following week after the murders. That was the date that we were scheduled to leave. And John said, "Oh my god! Oh my god! I can't just pick up and leave. We've got to be on top of this." I said, "I do understand this is the hardest thing for me to say to you and for you to think about. But the reality is, you may never get another chance, John, nor may I, to spend that type of quality time with your youngest grandchild and your son and one of our daughters." And I said, "The telephone is something you could phone every day. Surely, we could find a payphone every day if necessary. You could make as many phone calls as you're needed." It was on that basis that he had to—reluctantly at first. We had a marvelous three week trip. It was wonderful time well spent, but it was hard. He knew, on the other hand, that it was in good hands. There were eight people who were on that committee of lawyers that were absolutely dedicated, Mike Withey and others who did a phenomenal job.

We came back, and John was right in the thick of things again. He also made another decision, and that was because of his intensified hearing loss. Somewhat later, but not too much later, [he] had to make a decision that generally speaking, he would not make presentations in most serious situations in court because of his hearing being so bad and unable to make much of an improvement with it. It would not be quite fair. He worked things out, but he did go to court far less.

[01:29:04] GIGI: That must have been a difficult accommodation for him to make.

[01:29:10] GOLDIE: There was one thing that we did. Again, we're still talking sixties and seventies here. There was one story that I wanted to share briefly. It's too good not to. John and Leonard Schroeter, a well-known lawyer who had actually gotten my divorce for me and was a really close friend of John's, were handling a case. And Len had never—he had practiced law beautifully, but he had never been to the Supreme Court. John, during his lifetime, did represent eleven cases and did win ten of them. So in any event, I was pregnant, in fact, quite pregnant, noticeably so, and went along on the trip. And we went, and I watched and listened to him and Leonard work on the case the night before. I went to the Supreme Court and was able to sit there and listen to their arguments. At one point Leonard got so carried away, he got confused the way the bar

was set up, literally a bar, that he almost climbed over it to hand the paper to the judge. It was comical, and it was sort of a good moment for comedy. He had presented this case that they were working on, and I should remember, but I can't remember which case that was.

[01:30:51] GIGI: It would have been sixty-seven, sixty-eight if you were pregnant with Sean.

[01:30:54] GOLDIE: Right. Just before Sean was born. I mean, I was probably four months away from his birth.

So we did that. They stayed up in Leonard's room, John went to work at coaching Leonard on protocol, and going over it very carefully. They got very little rest that night. We went to the court, they did their thing. John had promised me that after we got through it, the Supreme Court, that I said, "Look, I don't know if I'll ever get back here again or when I'll get back here, certainly. And I want to see Congress in session. Can we go over at least to the House? I just want to see how things feel." He said, "Oh, sure." He was just dragging, and Len went back to his hotel to go to sleep.

We went to the House, and it was packed that day, it seemed like. It was summer, I guess or coming on summer, and we went up high in the balcony. I got right where I could hold on to the balcony rail and look over and I could see right down. And I look around and John was half the time snoozing, and I'm looking around as people were moving around and making statements.

All of a sudden, a man called Jamie Whitten, who was a representative from Mississippi, walks up and grabs the mic and says, "I'm here to tell you today that that [United States v.] Robel case that I had told you about one other time, it got decided today. Over there in the Supreme Court, they decided in favor of that S.O.B. [Eugene] Robel." And I'm grabbing John and I'm saying, "Look! Look! Look!" And he hears that, and he's half awake. He grabs the railing, and he looks over. Comes from behind, hears one of the guards, grabs John by the shoulder and says, "Sir! I'll have to ask you to take your hands off there and just remember, show proper decorum." And John says, "What? What?" We got up as soon as we could after this guy finished his thing, and we moved back and out and left. It was priceless, absolutely priceless.

When I told the story to the daughter of Eugene Robel, who had become a friend of mine. The Robels were people that I had gotten to know when John had presented their case the previous year. To have been able—we were actually in the Supreme Court when they announced it, and I had heard that. I forgot to mention that.

[01:34:18] GIGI: Right, right. But you hear it again in Congress.

[01:34:21] GIGI: Right. Honest to God, that man—fire was coming out of his ears. He was so angry. Jamie Whitten was the Congress person.

[01:34:37] GIGI: You did a very nice impersonation. [laughs]

[01:34:41]
It was just the way he—

[01:34:43] GIGI: Clearly stuck in your head.

[01:34:44] GOLDIE: Stuck in my craw is what it is. [laughs] But it was quite an amazing time to realize. I mean, how many people have that opportunity? It was quite impressive.

[01:35:02] GIGI: That's one great story in a very long and impressive history that you've been part of.

[01:35:08] GOLDIE: So where are we now, in terms of...

[01:35:11] GIGI: Well, we had talked a bit—I mean, you mentioned the involvement with Domingo and Viernes. And by the way, they can edit out what I'm saying, so the edited version will be mostly you talking. We had kind of moved into his interest in Central America. We could talk a bit about how your family's growing connections with Latin America led to the Orozco and Carcamo case in 1992. Was that one of the last big cases that John was involved with, at least in terms of immigrant rights?

[01:35:50] GOLDIE: Probably so. Again, there were other things that he dealt with, but I can't place now in my mind exactly the timeframe. I remember some fellow had sailed into Cuba.

[01:36:09] GIGI: Oh right, yes. He helped defend...

[01:36:12] GOLDIE: John defended him and had a good outcome and an appropriate outcome. His boat was confiscated. And later, John had an opportunity—we both did—to go out on the boat. That was nice.

He did several different things. We talked about him going with the Attorney General to make the investigations that did help a lot when they went to the Philippines. Also, John was asked then to be an election observer in Nicaragua. I wished that I could have gone, but it just wasn't feasible with our arrangements. I always tended to work either for John or for other lawyers, as well as doing a lot of community organizing that I had been doing for several years. I'm losing my train of thought here now.

[01:37:31] GIGI: So the Orozco-Carcamo case in ninety-two.

[01:37:33] GOLDIE: Right, in ninety-two. Now, backing up. Our sojourn in Mexico with the O'Higgins certainly did begin a life-changing situation because of having spent the time that my oldest daughter did—two years, including college there for one year. But right on the heels of her, my daughter, who was two years younger, wasn't about to be left out. She attended also one full year at the institute, and then one year of college, as well.

We also met the two young men that my daughters married—brothers. One of them had been an employee of the O'Higgins family when we had first arrived there, and we had gotten to know him, Miguel. Miguel was staying with the O'Higgins and working part time for them so that he could get a decent high school education, first of all. At that time, there wasn't a high school that was adequate in his community. So that was a connection. Miguel's sister had worked for the O'Higgins when she was becoming a teacher. His people were very interested in education, but his mother and father did not have much education in the little—it wasn't little, it was a large village.

Katherine had gotten acquainted with Miguel, and, in fact, he was learning enough English. She was helping him with English, and he was helping her [with Spanish] when she would come back from this English-speaking school that they were sending her to. It was amusing, I guess, but very frustrating for her. I'm sure that they were very attracted, even at that point, to one another. Later, she found a place that she could volunteer at the pottery, the black pottery village, one of them that's very well known in Mexico. She wanted to learn pottery making, so she came back in the summer after high school and, of course, contacted Miguel. He showed her around and took her to his village more, and she really loved his sisters and so on.

Before they were married, they lived together in Mexico City for a year. They were living, actually, a couple blocks from the O'Higgins, which was kind of a sore point with the O'Higgins, I think, it was strange. It was where Katherine became very, very fluent, of course, in Spanish. Then she came back and went to university here. In the meantime, Mary had met the younger brother and was also very interested, both ways. Eventually they did both [Miguel and Mary's husband] come up on visas. They became US citizens. Each of them were married in our home a couple of years apart.

In the meantime, I had found that Miguel really needed to work on his English, and he was looking for work. And he and Katherine had found a house they wanted to buy that was available, my daughter still has the house thirty-five or whatever years later. I brought Miguel to PCC, and he worked for them for quite a while and was fond of the people he worked with and still has friends there. Then he went into counseling and became a professional counselor of people with addictions and such for the rest of his life. He and my daughter were eventually divorced after their second child, and he proceeded then to, as you mentioned, working with immigrants for pay. But later, he did a lot of volunteering, working with various immigrant rights groups, always did.

He and some others, as you know, were indicted in federal court. He and another man, Mr. Carcamo, were charged with having cheated, made up things. It was a vicious, ugly sort of—and they were facing twenty years potential. John and my daughter Mary were the two who organized a defense of that. I say that because Mary initially said, "Look, we've got to get on top of this immediately." And John said, "Well, I've got an awful lot I'm doing right now, but you're absolutely right. This is too important." They organized a whole committee.

This is the same daughter that just recently in my current life, her eldest daughter [Zaachila Orozco-McCormick] has just now within the last month been sentenced by a federal judge in Tucson, Arizona, because two years ago, her daughter, who's now twenty-one, but two years ago, her daughter had been working as a volunteer for the No More Deaths at an area in Tucson, where so many people, literally hundreds and hundreds of people, thousands over the long term, have died in the desert at those temperatures. A hundred and twenty degrees is not unusual at times. She and three other women—it's interesting, so far the people that have been prosecuted—I started to say persecuted, but prosecuted—have been women. Four of them were tried about three months ago, and were found by a Latino judge, an elderly Latino judge, were found guilty of a terrible crime: leaving water and food provisions in the desert, entering without permission. Then they were brought in for sentencing three weeks ago.

Our family turned out for that, and Mary worked on organizing opportunities for her daughter to talk and give interviews. She has gone to school in Mexico, two different years, for a full year. She's completely bilingual, as is her other daughter. It was quite an interesting situation. The prosecuting attorney had asked that these four young women be given twelve to fifteen months in federal prison, and also that they should be given a \$1500 fine apiece. It was a very frightening situation. But they were given probation without any oversight, just take care of your own probation needs, and \$250 fine for each of them.

A couple of weeks before that, four other young women who were about to have trial, were, in fact, released and given no trial. We have very good reason to believe that what had happened is that the degree to which my granddaughter had been willing to be interviewed by multiple news organizations in Spanish, as well as in English. Several had been printed, several had been recorded in a couple of television, both in Mexico, as well as in the US. That had made a significant difference. It quite was obvious that this was beginning to be quite a hot situation. Yes, frightening for the defendants, certainly, but it also was pretty evident that the people who work so strongly—there's so much effort in Tucson and so on to work against this horrible treatment of these immigrants and complete lack of even any intent of giving them an opportunity to make their plea for asylum, if they even live that long to get through that horrible part of the desert. There are two organizations that work

with that down there. No More Deaths was the one she had worked with, which is on federal land, which was why they were able to be so threatening. There's another group called—can't think of it. But there's another group who works with peasants that come through another area where it isn't on federal land.

But after the women were released and not given these horrible sentences, there was an hour worth of press involvement and then a march. Again, holding up water bottles as our totem and marching through the streets, letting people understand that there is not a lack of support for the lives. "Water is life" is what has been what has been the driving factor. Water is life. To be denied water is an inhumane crime as far as most people were finding. Over three hundred organizations signed in support of this situation that these young women were facing. Three weeks ago, the same day that the case went for sentencing, [in] the newspaper I counted over three hundred organizations, including ACLU and National Lawyers Guild, et cetera, et cetera, but also enormous amounts of churches and human rights groups. It's going to continue to be a front burner sort of situation.

[01:51:10] GIGI: That maybe brings this kind of full circle to contemplating the history that you've been a part of. I mean, you came into John's life as he had just spent time in prison. He discovered decades later through Freedom of Information Act access to some of his FBI file that he really had been targeted for his work on behalf of immigrants. The local INS [Immigration and Naturalization Service] director really had it in for him and tried to find a way to bring him down. Here's one generation of an immigrant rights activist, very concerned about the plight of people who were being targeted by the government, denied due process, perhaps would be sent back to terrible situations. Then you have another generation that you lived through, with Miguel Orozco and Oscar Carcamo being targeted by the IRS for supposedly falsifying documents, and that case did not stand up. And now your granddaughter.

[01:52:15] GOLDIE: In fact, in that case, in the Orozco-Carcamo case, what sticks to my mind and my memory, and it's accurate, is that the interesting thing is that it was a woman magistrate who heard the case and ruled. I recall sitting there and hearing her say, "Not only do I find these young men not guilty of a single thing that has been charged here, but that these fine young men had acted in excellent concern for these poor people who were being so badly treated. They believed sincerely that everything they were writing down as they had been interviewing. If there were errors, it had nothing to do with them conniving. I want to tell you, young men, I feel that you were—" She just made an incredible speech to them. It was extraordinary. It really was. They would have faced a terrific twenty, twenty-five years.

So there is a man, Scott Warren, a young PhD, who works in the desert flora and fauna routine. He teaches at a local university there. And also, he was arrested about a week after my granddaughter and her friends were arrested two, two and a half years ago. His case is going to trial soon, and he is indeed in horrible—we're very concerned, because he's being charged with something of twenty years that he could be facing, because he found two people that were near death, in very dire straits. In order to help them, he put them in his vehicle, apparently, and took them to a place where he knew there were medics and others who were trained to give them assistance so that they could recover. But because he actually assisted them in doing that.

[01:54:46] GIGI: He transported them.

[01:54:48] GOLDIE: Right. That was enough to say that they're calling him a criminal. His attempt at giving humanitarian aid, when that becomes a crime, we are indeed in a very bad state of affairs. Pardon the pun, but that's truly... So we're all very concerned with and working toward finding those who can be assisting and contribute to the lawyers that are working hard on Scott Warren's case. It's a very unfair thing. He's a good person. Friends of mine who know him personally are just appalled.

[01:55:49] GIGI: You speak to the ongoing need for good attorneys and organizations to back them up in these struggles. And I wonder, you've been so generous with your time and energy for this long interview. Is there some kind of parting thought that you would like future viewers of this interview to take away as they remember the many years that John Caughlan was engaged in such struggles, which continue to this day? I know you played a role in making your home a gathering place for people who would support immigrants and others in need.

[01:56:28] GOLDIE: Other types of organizing that we did, which we haven't talked about, was toward the very end of his life. He was both victorious and not, in some ways. That had to do with the battle around the nuclear power plants that were trying to come online so much. It was, as you know, the East Coast and the—I can't remember the organizing term for those on the East Coast. But then on the West Coast here, it was the Crustaceans.

You and I were looking yesterday at some of the material. We were talking about the fact that I had been doing a lot of organizing with food education. I did that for several years, on behalf of PCC, I organized. Ultimately, when I graduated back in eighty-seven, they offered me a position. I made my own position there, which was to start a cooking school. Not because necessarily that I felt people needed to go to a chef, but rather because, just as we had talked about with the work of Frances Lappé, the fact of the matter is how food is accessed is so important. What its meaning is—what is its true... Is it food that comes from local or as regional as possible? How is it grown? Who are the people who do the grunt work, the dirt work? Most of those people in our country, if it were not for the migrants, most of whom tend to be, in this day and age, people coming either from Mexico or from other Latin American areas. Many of whom have come—have gotten permission, have stayed, and were indeed fleeing an awful existence and real danger. Obviously, it's not any secret. But as part of growing food and as part of trying to clean up the actual way in which food is grown, that is an important factor.

Our land has become, increasingly, in my opinion, under this current administration more so, much more problems with the allowance of all kinds of uses of terrible items that were initially types of substances that were intended for war being utilized to pour more and more upon our land. Call it pesticides, calling it something to bring in the crops. So of course, what developed in terms of organic standards was where I had no intention—I mean, I worked on two organic standards boards, one for Washington state for over seven years, helping put together [what] we did. Actually, there were two states. Texas and Washington state were the two leading states that came up with some really good material for standards and then were adopted, several of them, at the federal level. But I didn't want to go any further than that. But I was told by my employer that I needed to run for the national board and did so and served five years on the national board.

I realized more and more that the influence of the large international corporations is as lacking in any kind of honesty as it's ever been. The Nestle's of yesteryear are still out there with their attacks on infant feeding, et cetera, but all over the place. We've made a lot of real headway, but it's slipping. There is a resurgence, once again, to try to save organic from becoming no longer organic, for safety. And yet, we have an enormous amount of diseases that we know are probably related to so much of the chlorpyrifos and other substances, which are so deadly.

But anyway, John, the last big surge of his work was on, as I said, working to try to bring sense to the understanding that people did or didn't have around nuclear power, and its dangers. And of course, here we are sitting in Washington state with Hanford being a true threat all of these years after the making of the substances, which we then threw onto two cities in bombing Japan. Hanford is now a threat to all of us in terms of the material that is there. It's a horrible situation.

The only way that John made a dent in and slowed down—which he did—stopped, what I should say, he stopped the development of two large nuclear power plants over on the coast. Prior to having gotten to the point of being able to say that we at least stopped it for a year, people were marching on both coasts against nuclear power being given such a highlight. My daughter, Mary, whose daughter just got this reprieve recently—Mary is an interpreter. She's a federal interpreter and she also works for the school district, helping those who are learning English as a second language and helping the teachers. She, at that time was what? Fifteen, sixteen also, and she was with us. Katherine was at that time already in Mexico, living for a while.

Mary and I and little Sean and John and others, camped in a farmer's field along with a couple thousand people and put on excellent information-filled, and fun-filled weekends to gain the interest. Then John took the case to court. And we wanted to be able to put in some medical information, obviously, and the court disallowed it. But John said, "We will win this. There is one way we will win it. That is with being able to show the enormous burden of money that this will place upon the taxpayers way into the future, with no return, virtually, and a great deal of danger." And he was right. That's what did it. It killed it right there. You can drive over there and you can see those empty things that would have been spewing stuff.

Had he been around longer, he would have probably continued to fight more on the Hanford thing itself, too, which was Hanford Reach and all the efforts that are over there, and the amount of people that are damaged by that was a great concern by Hazel Wolf. She organized through the Audubon and others for many, many years on the Hanford Reach. It's in a very dangerous situation right now. Under this current administration, it's truly a nightmare. They're trying to remove rather than to add funds for the adequate cleanup, and it's dreadful. I've worked on that and am currently a volunteer in regard to that.

[2:06:40] GIGI: I think that's a wonderful closing note, Goldie, because you're reminding us that you can be deeply involved in activism for human rights, civil rights, and working on the ways that people treat each other, but if we don't have an earth to live on, we're totally lost. You've reminded us of the many types of activism that John is remembered for and that you were a part of, as well. Thank you so much for sharing this interview with us.

[2:07:12] GOLDIE: Thank you for giving me an opportunity to have a voice to express some of these, and I appreciate it so much. Thank you.

[2:07:20] GIGI: Thank you, Goldie.